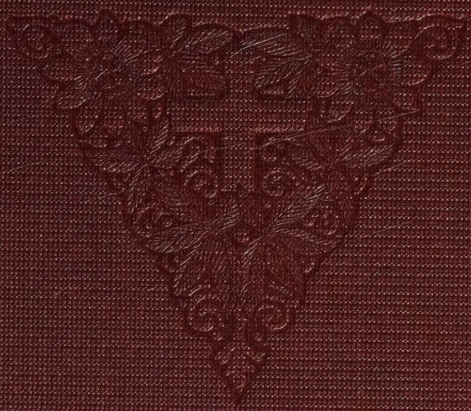
TRIBUTES OF GREAT MEN TO JESUS CHRIST



H. H. Fout

Presented to
Bonebrake
Theological Seminary
Library
Dayton, Ohio

by

H.H.Fout Library

Tributes of Great Men to Jesus Christ

"THEY PRESENTED UNTO HIM GIFTS; GOLD, FRANKINCENSE, AND MYRRH."—Mt. 2:11.

Tributes of Great Men to Jesus Christ

COMPILED AND EDITED
BY
REV. ARTHUR H. DeLONG
AND
REV. ALLEN P. DeLONG

LIBRARY OF
Bonebrake Theological Seminary
BT
309
.D456
1918
23,212

NEW YORK CHICAGO TORONTO
Fleming H. Revell Company
LONDON AND EDINBURGH

Copyright, 1918, by
FLEMING H. REVELL COMPANY

New York: 158 Fifth Avenue
Chicago: 17 North Wabash Ave.
Toronto: 25 Richmond Street, W.
London: 21 Paternoster Square
Edinburgh: 100 Princes Street

THIS BOOK
IS DEDICATED TO
THE MEMORY OF
MOTHER

Digitized by the Internet Archive
in 2025

https://archive.org/details/tributesofgreatm0000reva

"Whom do men say that I the Son of man am?" — JESUS.

"Thou art the Christ, the Son of the Living God." — SIMON PETER.

ACKNOWLEDGMENT

In making selections from so wide a range of literature, we have taken the liberty of quoting in a few cases, from copyrighted books, usually with the permission of the authors or publishers.

We gladly acknowledge our debt of gratitude to all authors and publishers whose material we have used in compiling this volume.

"We have gathered posies from other men's
flowers
Only the thread that binds them is ours."

We are under special obligation to The Methodist Book Concern for permission to use selections from their copyrighted books. We are unable at this time to give the titles of all the books with the names of their publishers from which quotations have been made, but we gladly submit the following list:

From The Methodist Book Concern Publications, New York,

Page 95 "Baccalaureate Sermons" — Milton S. Terry.

Page 105 "The Religious Instinct in Man"—Bishop Frank M. Bristol.

Page 109 "A Man's Religion"—Bishop W. F. McDowell.

Page 111 "Our Spiritual Skies" — Charles Coke Woods.

Page 116 "The Bible and Life"—Bishop Edwin H. Hughes.

Page 121 "The Theology of a Preacher"—Lynn Harold Hough.

From Houghton, Mifflin & Co. Publications, Boston.

Page 100 "Story of Jesus" — Elizabeth S. Phelps.

John Lane's Publications, London & New York.

Page 118 "Herod, a Tragedy"—Stephen Phillips.

PREFACE

"Whom do men say that I the Son of Man am?"

It was neither idle curiosity nor personal vanity which prompted our Lord and Master to ask His disciples this important question. He well knew that the success of His Kingdom depended, in a great measure, upon what men believed and said concerning His personality. What was true in the days of His flesh is true today. What men have said and are still saying of the Christ is not only a matter of intellectual interest to the world but also of vital importance to the kingdom of God.

For two thousand years Jesus Christ has been the one central character of human history. It would be strange indeed if we did not wish to know what the great men in every age of the world's history thought and said of Him.

The most striking fact in modern life is the growing interest in, and reverence for, the character and teachings of Jesus Christ. More and more the cry of the Greeks, "We would see

Jesus," is becoming the world's cry. It may be that, as we view Him through the mind's eye of others, our own vision of Him will be enlarged, our appreciation of Him increased and our faith in Him greatly strengthened.

The following pages not only contain the largest and best collection of the sayings of great men concerning the Christ ever published, but have been selected with great care from a wide range of literature and contain some of the very choicest gems of the greatest authors who have lived.

It is with the hope that these selections may be of value, not only to Ministers and Bible Students, but to all persons who love to do Him honor, that this book is given to the public.

Arthur H. DeLong.

TRIBUTES OF GREAT MEN TO JESUS CHRIST

My son, God will provide himself a Lamb for a burnt offering.— *Genesis 22: 8.*

— Abraham, *Hebrew Patriarch.*

1996–1818 B. C.

The sceptre shall not depart from Judah, nor a law giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.— *Genesis 49: 10.*

— Jacob, *Hebrew Patriarch.*

1836–1689 B. C.

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken. — *Deut. 18: 15. (See John 5: 45, 6: 14.)*

— Moses, *Hebrew Law Giver.*

1571–1451 B. C.

I shall see Him, but not now: I shall behold Him, but not nigh: There shall come a

Star out of Jacob, and a sceptre shall rise out of Israel.— *Numbers 24: 17.*

— Balaam, *Prophet of Pethor.*

1451 — B. C.

And He shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.— *II Samuel 23: 4.*

His name shall endure forever: His name shall be continued as long as the sun: and men shall be blessed in Him: All nations shall call Him blessed.— *Psa. 72: 17.*

— David, *King of Israel.*

1085–1015 B. C.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end.— *Isaiah 9: 6–7.*

Heinrich Hofmann

THE BOY OF NAZARETH AT TWELVE YEARS

Engraved from the Painting of "Jesus and the Doctors"

Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.— *Isaiah 53: 10–11–12.*

— Isaiah, *Prophet of Israel.*

712 — B. C.

And the Desire of all nations shall come and I will fill this house with glory.— *Haggai 2: 7.*

— Haggai, *Prophet of Israel.*

520 — B. C.

And I cannot help thinking, Socrates, that the form of the Divine Shepherd is even higher than that of a King.

— Plato, *Greek Philosopher.*

429–347 B. C.

And the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.— *Malachi 3: 1.*

But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings.— *Mal. 4: 2.*

— Malachi, *Prophet of Israel.*

397 — B. C.

But there shall come from heaven a Wondrous Man,
Whose hands were stretched out on the fruitful wood,
The noblest of the Hebrews, . . .
With admirable speech and hallowed lips.
No longer vex thy soul, nor put a sword
Unto thy bosom, O thou child of God,
Rich, only-longed-for flower, thou goodly light,
Thou consummation noble, longed-for, pure.

— Sibylline Oracles. *Apocryphal Jewish Writings.*

160 — B. C.

And at that hour that Son of Man was named in the presence of the Lord of Spirits and His name before the Head of Days. And before the sun and the signs were created, before the

stars of the heaven were made His name was named before the Lord of Spirits. He will be a staff to the righteous on which they will support themselves and not fall, and He will be the Light of the Gentiles and the Hope of those who are troubled of heart. All who dwell on earth will fall down and bow the knee before Him and will bless and laud and celebrate with song the Lord of Spirits. And for this reason has He been chosen and hidden before Him before the creation of the world and for evermore.

— Book of Enoch, *Apocryphal Jewish Writings.*

144 — B. C.

And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest

shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.— *Luke 1: 30–35.*

And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.— *Luke 1: 41–45.*

— Elisabeth, *the Mother of John the Baptist.*

5 B. C.

And Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath shewed strength with his arm; he hath scattered the proud in the imagination

of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy; As he spake to our fathers, to Abraham and to his seed for ever.—*Luke 1: 46–55.*

— Mary, *the Mother of Jesus.*

5 B. C.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.—*Luke 2: 10–14.*

5 B. C.

Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to

lighten the Gentiles, and the glory of thy people Israel. Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against.— *Luke 2: 29–34.*

— Simeon, *a Jewish Prophet.*

4 B. C.

Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.—*Mat. 2: 2.*

— Wise Men from the East.

4 B. C.

Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, after me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me. "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth

with the Holy Ghost." And I saw and bare record that this is the Son of God. —*John 1: 29.*

— John the Baptist, *Forerunner of*
28 A. D. *Jesus Christ.*

We have found the Messias, which is, being interpreted, the Christ.— *John 1: 41.*

— Andrew, *one of the First Disciples*
28 A. D. *of Jesus.*

Rabbi, thou art the son of God; thou art the King of Israel.— *John 1: 49.*

— Nathaniel, *one of the First Dis-*
28 A. D. *ciples.*

Sir, I perceive that thou art a prophet.

Come, see a man, which told me all things that ever I did: is not this the Christ?

— Woman of Samaria.

28 A. D.

We have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

— Samaritans.

28 A. D.

What manner of man is this, that even the wind and the sea obey him?— *Mark 4: 41.*

— Disciples of Jesus.

28 A. D.

John have I beheaded; but who is this, of whom I hear such things?— *Luke 9: 9.*

This is John the Baptist; he is risen from the dead; and therefore mighty works do shew themselves in him.— *Mat. 14: 2.*

— Herod Antipas,
29 A. D. *Tetrarch of Galilee.*

When Jesus came into the coast of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of Man am? And they said, Some say that thou art John the Baptist: some, Elias: and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am? And Simon Peter answered and said: Thou art the Christ, the Son of the Living God. — *Mat. 16: 13–16.* (*See also Mark 8: 27, Lk. 9: 18, Jn. 6: 68–69.*

— Simon Peter,
29 A. D. *Disciple and Apostle.*

Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?— *John 6: 42.*

— Jews of Christ's Day.
29 — A. D.

I AM the bread of life.— *John 6: 35.*

I am the light of the world.— *John 8: 12.*

I am the good shepherd.— *John 10: 11.*

I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.— *John 11: 25–26.*

I am the way, the truth and the life: no man cometh unto the father, but by me.

He that hath seen me hath seen the father; and how sayest thou then shew us the father? — *John 14: 6, 9.*

— CLAIMS OF JESUS,
30 — A. D. *concerning himself.*

RABBI, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him.— *John 3: 2.*

— NICODEMUS,
30 A. D. *a ruler of the Jews.*

HOSANNA to the Son of David; Blessed is he that cometh in the name of the Lord; Hosanna in the highest.— *Mat. 21: 9.*

— MULTITUDE IN JERUSALEM.
30 A. D.

Never man spake like this man.—*John 7: 46.*

— Officers of the Sanhedrin or Temple Police.

30 A. D.

I have sinned in that I have betrayed the innocent blood.— *Mat. 27: 4.*

— Judas,
Traitor among the Disciples.

30 A. D.

He casteth out devils through the prince of the devils.— *Mat. 9: 34.*

This man receiveth sinners, and eateth with them.— *Luke 15: 2.*

— Pharisees,
A religious Sect of the Jews.

30 A. D.

He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.—*Mat. 26: 65.*

— Caiphas, *Jewish High Priest.*

30 A. D.

Ye have brought this man unto me, as one that perverteth the people: and, behold, I, hav-

ing examined him before you, have found no fault in this man touching those things whereof ye accuse him.— *Luke 23: 14.*

— Pontius Pilate,
Roman Procurator of Judea.

30 A. D.

Have thou nothing to do with this just man: for I have suffered many things this day in a dream because of him.— *Mat. 27: 19.*

30 A. D. — Pilate's Wife.

This man hath done nothing amiss.— *Luke 23: 41.*

30 A. D. — Thief on the Cross.

Certainly this was a righteous man.— *Luke 23: 47.*

Truly this man was the Son of God.— *Mark 15: 39.*

— Roman Centurion,
30 A. D. *at the Crucifixion.*

Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people.— *Luke 24: 19.*

— Cleopas and John,
30 A. D. *Disciples of Jesus.*

And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay.— *Mat. 28: 5–6.*

30 A. D. — Angels at the Tomb.

And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.— *John 20: 28–29.*

— Thomas, *called Didymus,*

30 A. D. *one of Disciples of Jesus.*

Now, there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, and a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was (the) Christ. And when Pilate at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand

other wonderful things concerning him. And the tribe of Christians so named for him, are not extinct at this day.

— Flavius Josephus,
37–100 A. D. *Jewish Historian.*

The name (Christian) was derived from Christ, who in the reign of Tiberius, suffered under Pontius Pilate, the procurator of Judea. By that event the sect, of which he was founder, received a blow which for a time checked that growth of a dangerous superstition; but it revived soon after, and spread with recuperated vigor, not only in Judea, the soil that gave it birth, but even in the city of Rome.

— Caius Cornelius Tacitus,
55–117 A. D. *Roman Historian.*

Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee

should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.— *Phil. 2: 6–11.*

Who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.— *Col. 1: 15.*

For in him dwelleth all the fulness of the Godhead bodily.— *Col. 2: 9.*

— Paul, *Apostle of Jesus Christ.*

61 — A. D.

Eighty and six years have I served Him, and He has done me nothing but good, and how could I curse Him, my Lord and Saviour? If you would know what I am, I tell you frankly, I am a Christian.

— Polycarp,
Christian Father and Martyr.

69–155 A. D.

In the beginning was the Word, and the Word was with God, and the Word was God. The

same was in the beginning with God. All things were made by him; and without him was not anything made that was made.

In him was life; and the life was the light of men. And the light shineth in darkness and the darkness comprehended it not.— *John 1: 1–5.*

— St. John, *Disciple and Apostle.*

90 A. D.

Come fire, come cross, and crowds of wild beasts; come tearing, breaking, and crunching of my bones: come the mutilation of my members, and shattering of my whole body, and all the dreadful torments of the Devil, so I may but attain to Jesus Christ.

I would rather die for Christ than rule the world.

— Ignatius,
Apostolic Father and Martyr.

First Century.

The Christians are still worshipping that great man who was crucified in Palestine.

— St. Lucian, *Christian Martyr.*

250–312.

My Christ and God was exceedingly beautiful in Countenance. His stature was fully developed, his height being six feet. He had auburn hair, quite abundant, and flowing down mostly over his whole person. His eyebrows were black and not highly arched; his eyes were brown and bright. He had a family likeness, in his fine eyes, prominent nose, and good color, to his ancestor David, who is said to have had beautiful eyes and a ruddy complexion. He wore his hair long, for a razor never touched it; nor was it cut by any person except his mother in his childhood. His neck inclined forward a little so that the posture of his body was not too upright or stiff. His face was full, but not quite so round as his mother's; tinged with sufficient color to make it handsome and natural; mild in expression, like the blandness in the above description of his mother whose features his own strongly resembled.

— Epiphanius,
One of the Church Fathers.

310–407 A. D.

"I believe in one Lord Jesus Christ, the only-begotten Son of God: Begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God. Begotten, not

made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made Man.

325 — A. D. — Nicene Creed.

If the things which evince His humanity have afforded thee a pretext for error, let the circumstances which attest His Divinity remove thy mistake.

— Gregory Nazianzen,

329–389. *Bishop of Nazianzus.*

Thou hast conquered, Galilaean (Lt. Vicisti Galiloee).

— Julian the Apostate,

331–363. *Emperor of Rome.*

As the print of the seal on wax is the express image of the Seal itself, so Christ is the express image — the perfect representation of God.

— St. Ambrose,

333–397. *Christian Father.*

I have read in Plato and Cicero sayings that are very wise and very beautiful; but I never

read in either of them: "Come unto me all ye that labor and are heavy ladened."

— Augustine, *Bishop of Hippo.*
354–430.

The angels said, O, Mary, verily God sendeth thee good tidings, that thou shalt bear the Word proceeding from himself; his name shall be Christ Jesus, the son of Mary; honorable in this world and in the world to come, and one of those who approach near to the presence of God; and shall speak unto men in the cradle, and when he is grown up; and he shall be one of the righteous.— *From the Koran.*

— Mohammed,
Founder of the Mohammedan Religion.
570–632.

As the sun doth daily rise,
Brightening up the morning skies,
So to thee with one accord,
Lift we up our hearts, O Lord.

— Alfred the Great,
849–901. *King of England.*

No voice can sing, no heart can frame,
Nor can the memory find,
A sweeter sound than Jesus' name,
The Saviour of mankind.

O, Hope of every contrite heart,
O, Joy of all the meek,
To those who ask, how kind thou art!
How good to those who seek!
— Bernard of Clairvaux,
1091–1152. *French Ecclesiastic.*

There has appeared in this our day a man of great virtue, named Jesus Christ, who is yet living amongst us, and with the Gentiles is accepted as a prophet of truth, but his own disciples call him the Son of God. He raiseth the dead, and cureth all manner of diseases; a man of stature somewhat tall and comely, with reverent countenance; such as the beholder may both love and fear: his hair is of the color of filbert, full ripe, and plain down to his ears, but from ears downwards somewhat curled, and more orient of color, waving about his shoulders. In the midst of his head goeth a seam or partition of hair, after the manner of the Nazarites; his forehead very smooth and plain; his face and nose and mouth so framed as nothing can be reprehended; his beard somewhat thick, agreeable to the hair of his head for color, not of any great length, but forked in the middle; of an innocent and mature look: his eyes grey, clear and quick. In reproving he is terrible;

in admonishing, courteous and fair spoken, pleasant in speech, amidst gravity. It cannot be remembered that any hath seen him laugh, but many have seen him weep. In proportion of body, well shaped and straight: his hands and arms most beauteous to behold. In speaking very temperate, modest and wise: a man of singular virtue, surpassing the children of men.

— Publius Lentulus.

Epistle of the 11th Century.
(*Probably spurious.*)

O Jesus Christ, most good, most fair,
More fragrant than May's flowery air;
Who thee within his soul doth hear,
True cause for joy hath won!

But would one have Thee in his heart,
From all self-will he must depart;
God's bidding only where thou art
Must evermore be done.

— Johannes Tauler,
Dominican Preacher and Mystic.
1290–1361.

I am not a dreamer, but I hold this for certain that the image of Christ shall never be effaced. They have wished to destroy it but it

shall be painted again in the hearts of men by painters abler than myself. The nation which loves Jesus Christ will rejoice thereat, and I awakening from the dead, and rising from the grave shall thrill with great joy.

— John Huss,
1369–1415. *Bohemian Reformer.*

All the glory and beauty of Christ are manifested within, and there he delights to dwell; his visits are frequent, his condescension amazing, his conversations sweet, his comforts refreshing; and the peace that he brings passeth all understanding.

— Thomas 'A. Kempis,
1380–1471. *German Mystic.*

What are the saints compared with Christ? They are but as dewdrops scattered upon the head of the Bridegroom, lost in the glory of his hair.

In his life, Christ is an example, showing us how to live: in his death he is a sacrifice, satisfying for our sins: in his resurrection, a con-

queror: in his ascension, a king: in his intercession, a high priest.

— Martin Luther,
1483–1546. *German Reformer.*

I commend my soul into the hands of God, my Creator; hoping and assuredly believing, through the merits of Jesus Christ, my Saviour, to be made partaker of life everlasting.

— William Shakespeare.
The great English Poet and Dramatist.
(*Closing words of his will.*)
1564–1616.

The best of men
That e'er wore earth about Him was a Sufferer,
A soft, meek, patient, humble, tranquil spirit;
The first true gentleman that ever breathed.

— Thomas Decker,
1570–1641. *English Poet.*

As all the sweetness that are in the flowers of the field and in the garden are brought in by the bees into the hive, and are there embodied in one hive; so all the attributes of God and the sweetness of them all are hived in Christ, in whom all the fulness of the Godhead dwells bodily.

— William Bridge,
1600–1670. *English Divine.*

Begotten Son, divine Similitude,
In whose conspicuous countenance, without cloud
Made visible, the Almighty Father shines,
Whom else no creature can behold!
Transfused, on thee His ample spirit rests.

— John Milton,
1608–1674. *English Poet.*

He came not in the spirit of Elias, but with meekness and gentle insinuations, mild as the breath of heaven, not willing to disturb the softest stalk of a violet.

— Jeremy Taylor,
1612–1667. *Anglican Divine.*

Jesus Christ is the center of all, and the goal to which all tends.

— Blaise Pascal,
1623–1662. *French Philosopher.*

Your Saviour comes not with gaudy show,
Nor was his kingdom of the world below;
The crown he wore was of the pointed thorn,
In purple he was crucified, not born.

— John Dryden,
1631–1700. *English Poet.*

This is the highest thing which Christ said of himself, namely: that He is the temple of God, since God chiefly manifested himself in Christ; which St. John, that he might express it more efficaciously, clothed in the expression that "The Word was made flesh."

— Baruch Spinoza,
1632–1677. *Dutch Philosopher.*

Every knee must bow to him. The whole creation must be in subjection to him, things in heaven and things in earth and things under the earth: the living and the dead. At the name of Jesus all must pay solemn homage. And every tongue should confess that Jesus Christ is Lord. Every nation and language shall publicly own the universal empire of the exalted Redeemer.

— Matthew Henry,
English divine and Commentator.
1662–1714.

Majestic sweetness sits enthroned
Upon the Saviour's brow;
His head with radiant glories crowned,
His lips with grace o'erflow.

No mortal can with Him compare
Among the sons of men;
Fairer is He than all the fair
That fills the heavenly train.

— Joseph Stennet,
1663–1713. *English Hymn Writer.*

Join all the glorious names
Of wisdom, love and power,
That ever mortals knew,
Or angels ever bore;
All are too mean to speak his worth,
Too mean to set the Saviour forth.

— Isaac Watts,
English Poet and Hymnologist.
1674–1776.

The system of religion which Christ published, and his evangelists recorded, is a complete system to all the purposes of religion, natural and revealed. Christianity, as it stands in the gospel, contains not only a complete, but a very plain system of religion. The gospel is in all cases one continued lesson of the strictest morality, of justice, of benevolent and universal charity. Supposing Christianity to be a human invention, it is the most amiable

and successful invention that ever was imposed on mankind for their good.

— Henry St. John Bolingbroke,
English Lord and Noted Infidel.
1678–1751.

In Christ we have an example of a quiet and peaceful spirit, of becoming modesty and sobriety; just, honest, upright and sincere; and above all, of a most gracious and benevolent temper and behavior; one who did no wrong, no injury to any man; in whose mouth was no guile; who went about doing good, not only by his ministry, but also in curing all manner of diseases among the people. His was a beautiful picture of human nature in its native purity and simplicity; and showed, at once, what excellent creatures men would be under the influence and power of the Gospel which he preached unto them.

— Thomas Chubb,
1679–1746. *English Infidel.*

He is the Lord Jesus Christ, who is Jehovah the Lord, Creator from eternity, Saviour in

time and Reformer to eternity, who is at once the Father, the Son and the Holy Spirit.

— Emanuel Swedenborg,
1688–1772. *Swedish Philosopher.*

Jesus taught with a degree of light to which that of Nature is darkness.

— Joseph Butler,
Author of Analogy of Religion.
1692–1752.

When we are delighted with flowery meadows, and gentle breezes, we may consider that we see only the emanations of the sweet benevolence of Jesus. When we behold the fragrant rose and lily, we see his love and purity; so too, the green trees and singing of the birds are the emanations of his infinite joy and benignity.

— Jonathan Edwards,
1703–1758. *American Divine.*

The inspired writers give Him all the titles of the Most High God. They call him over and over by the uncommunicable name Jehovah, never given to any creature. They ascribe to him all the attributes and all the works of God. So that we need not scruple to

pronounce him God of God, Light of Light, very God of very God; in glory equal with the Father, in majesty co-eternal.

— John Wesley,
1703–1791. *Founder of Methodism.*

As to Jesus of Nazareth, my opinion of whom, you particularly desire, I think the system of morals, and his religion, as he left them to us, is the best the world ever saw, or is likely to see.

— Benjamin Franklin,
1706–1790. *American Statesman.*

Jesus the name high over all,
In hell, or earth, or sky,
Angels and men before it fall,
And devils fear and fly.

Happy, if with my latest breath
I may but gasp his name;
Preach him to all and cry in death,
"Behold, behold the lamb!"

— Charles Wesley,
1708–1788 *English Hymnwriter.*

How petty are the books of the philosophers with all their pomp, compared with the Gospels! Can he whose life they tell be Himself no more than a man? Is there anything in his character, of the enthusiast or the ambitious sectary? What sweetness, what purity in His ways, what touching grace in his teachings! What loftiness in His maxims, what profound wisdom in His words. What an empire over His passions! Where is the man, where is the sage, who knows how to act, to suffer, and to die, without weakness and without display? If the death of Socrates be that of a sage, the life and death of Jesus are those of a God.

— Jean Jacques Rosseau,
1712–1778. *French Deist and Author.*

I defy you all — as many as are here — to prepare a tale so simple and at the same time so sublime and touching as the tale of the passion and death of Jesus Christ; which produces the same effect, which makes an impression so strong and generally felt, and whose influence will be the same after so many centuries.

— Denis Diderot,
1713–1784. *French Encyclopedist.*
(*At a free-thinkers' gathering in d'Holbach's house.*)

Worship, honor, power and blessing,
Christ is worthy to receive;
Loudest praises without ceasing
Meet it is for us to give.
Help, ye bright angelic Spirits!
Bring your sweetest, noblest lays,
Help to sing Jesus' merits,
Help to chant Immanuel's praise.

— John Bakewell, *Hymn Writer.*

1721–1819.

One of those names, before which the heavens bow, is sacred, while the other is only that of a poor scholar endeavoring to explain, to the best of his ability, the teachings of his Master.

— Immanuel Kant,
German Metaphysician and
1724–1804. *Philosopher.*
(*When one instituted a comparison between his name and Christ's.*)

The well-spring of whatever is best and purest in human life. The first trustworthy and practical teacher of the Immortality of the Soul.

— Gotthold Lessing,
1729–1781. *German Author.*

THOU
Whom soft-eyed Pity led down from Heaven
To bleed for man, to teach him how to live,
And oh! still harder lesson, how to die!

— BEILBY PORTEUS,
Bishop of the English Church.
1731–1808.

I NOW make it my earnest prayer that God would have you and the State over which you preside in his holy protection; and that he would most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with charity, humility, and pacific temper of mind, which were the characteristics of the Divine Author of our blessed religion; without a humble recognition of whose example, in these things, we can never hope to be a happy nation.

— GEORGE WASHINGTON,
First President of the United States.
1732–1799.
(*In a letter to the Governor of one of the States.*)

THE Christian religion, as I understand it, is the brightness of the glory and the express

Portrait of the Character of the eternal, self-existent, independent, benevolent, all-powerful, and all-merciful Creator, Preserver, and Father of the universe, the first good, the first perfect, and the first fair. It will last as long as the world. Neither savage nor civilized man, without a revelation could have discovered it.

— John Adams,
Second President of the United States.
1735–1826.

He was a virtuous and amiable man. The morality that he preached and practiced was of the most benevolent kind: and though similar systems of morality had been preached by Confucius and by some of the Greek philosophers, many ages before; by the Quakers since; and by many good men in all ages, it has not been exceeded by any.

— Thomas Paine,
American Deistical Writer.
1737–1809.

I have heard it said that Deists claimed me. The thought pained me more than the appellation of Tory; for I consider religion of in-

finitely higher importance than politics, and I find much cause to reproach myself, that I have lived so long, and given no decided proof of my being a Christian.

— Patrick Henry,
American Patriot and Statesman.
1739–1799.

A more beautiful and precious morsel of ethics I have never seen: it is a document in proof that I am a real Christian; that is to say, a disciple of the doctrines of Jesus.

— Thomas Jefferson,
Third President of the United States.
1743–1826.
(*Written in a book in which he had made a collection of the sayings of Jesus.*)

No one ever loved as Christ did, nor did anything so great and good as the Bible tells us of Him ever enter into the heart of man. It is a holy form that rises before the poor pilgrim like a star in the night, and satisfies his inmost cravings, his most secret yearnings and hopes.

— Matthias Claudius,
1743–1815. *German Poet.*

Jesus Christ is in the noblest and most perfect sense the realized ideal of humanity.

— Johann Gottfried von Herder,
1744–1803. *German Philosopher.*

I esteem the Gospels to be thoroughly genuine, for there shines forth from them the reflected splendor of a sublimity, proceeding from the person of Jesus Christ, of so divine a kind as only the divine could ever have manifested on earth.

— Johann Wolfgang von Goethe,
1749–1832. *German Author.*

A humble form the Godhead wore,
The pains of poverty He bore,
To gaudy pomp unknown:
Tho' in a human walk He trod
Still was the Man Almighty God
In glory all His own.

— Thomas Chatterton,
1752–1770. *An English Poet.*

Christ is the key to the history of the world. Not only does all harmonize with the mission of Christ, but all is subordinate to it.

— John von Muller,
1752–1809. *Swiss Historian.*

Gentlemen, I refer you to a historical fact which may give you some light as to the best way to establish a new religion in the world. When Christ undertook to establish a new religion, he was crucified, he lay in the grave three days, he rose again and ascended into heaven. If you would succeed, I advise you to do the same.

— Charles M. Talleyrand,
1754–1838. *French Statesman.*

(*When a delegation of philanthropists consulted him as to the best way to establish a new religion.*)

I should be ashamed to acknowledge him as my Saviour if I could comprehend him — he would be no greater than myself. Such is my sense of sin, and consciousness of my inability to save myself, that I feel I need a superhuman Saviour — one so great and glorious that I cannot comprehend him.

— Noah Webster,
1758–1843. *American Lexicographer.*

Perhaps the Christian volume is the theme
How guiltless blood for guilty man was shed,

How He who bore in heaven the second name
Had not on earth whereon to lay His head.

— Robert Burns, *Scotch Poet.*
1759–1796.

The life of Christ concerns Him who, being the holiest among the mighty, and the mightiest among the holy, lifted with his pierced hand empires off their hinges and turned the stream of centuries out of its channel, and still governs the ages.

— Jean Paul Richter,
1763–1825. *German Author.*

The combination of these qualities, justice and fidelity, so essential to the heroic character; with those of meekness, lowliness of heart, and brotherly love, is what constitutes that moral perfection of which Christ gave an example in his own life, and to which he commended his disciples to aspire. . . .

Jesus Christ came into the world to preach repentance and remission of sins, to proclaim glory to God in the highest, and on earth, peace, good will to man; and finally, to bring life and immortality to light in the gospel; and all this

is clear, if we consider the Bible as a divine revelation.

— John Quincy Adams,
Sixth President of the United States.
1767–1848.

Ah! if the purest morality, and the most tender heart — if a life spent in removing the errors, and relieving the sufferings of mankind, are attributes of the divinity, who can deny that Jesus Christ is God?

— Francois Chateaubriand.
1768–1848.

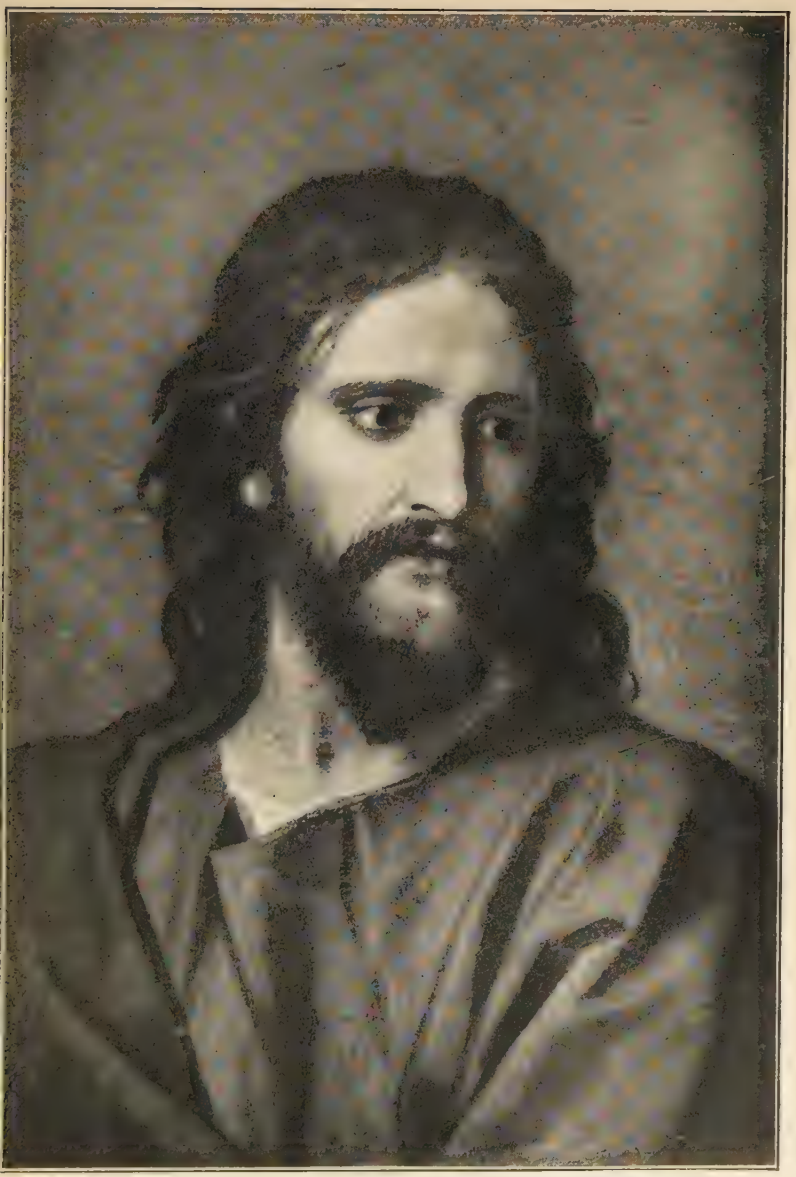
I stand still before Christ as before a riddle, in the presence of which all my philosophical and historical criticism is silent. I know not what to call that being to which in the entire history of humanity I find no analogy. But I find that the whole history of humanity before Him and after Him points to Him, and in Him finds its centre and its solution. His whole conduct, His deeds, His addresses, have a supernatural character, being altogether inexplicable from human relations and human means. I feel that there is something more than man,

that he must be a divine ambassador. But how He is it I do not undertake to say.

— Friedrich Daniel Ernst Schleiermacher,
German Theologian and Critic.
1768–1829.

Jesus Christ was more than man. Alexander, Cæsar, Charlemagne, and myself founded great empires, but upon what did the creations of our genius depend? Upon force. Jesus alone founded His empire upon love, and to this very day millions would die for Him.

Everything in Christ astonishes me. His spirit overawes me, and his will confounds me. His ideas and his sentiments, the truths which he announces, his manner of convincing, are not explained either by human observation, or the nature of things. His birth and the history of his life; the profundity of his doctrine, which grapples the mightiest difficulties, and which is of those difficulties the most admirable solution; his gospel; his apparition; his empire; his march across the ages and the realms — everything is for me a prodigy, a mystery insolvable, which plunges me into a revery from which I cannot escape — a mystery which is there before my eyes, a mystery which I can-



Heinrich Hofmann

THE SON OF MAN

Engraved from the Famous Painting of "Christ and the Rich Young Ruler"

not deny nor explain. Here I see nothing human. The nearer I approach, the more carefully I examine. Everything is above me. Everything remains grand,— of a grandeur which overpowers. His religion is a revelation from an Intelligence which certainly is not that of man.

— Napoleon I,
1768–1821. *Emperor of France.*

That person (Christ) in whose self-consciousness the unity of the Divine and human first came forth, and with an energy that, in the whole course of his life and character, diminished to the very lowest degree all limitation of this unity. In this respect he stands alone and unequaled in the world's history.

— George Wilhelm Hegel,
1770–1831. *German Philosopher.*

Hosanna! be the children's song,
To Christ the children's King;
His praise, to whom our souls belong,
Let all the children sing.

— James Montgomery.
Scottish Poet and Hymn Writer.
1771–1854.

The greatest of all blessings, and the most ennobling of all privileges, is to be indeed a Christian.

— Samuel T. Coleridge,
1772–1834. *English Poet.*

When I read again the story of his life and contemplate his teachings, it is as though I were lifted from the valley to the broad table-land, and from thence to successive mountain heights, until I stand at last upon the highest peak above the clouds, where all is clear and radiant with sunlight; and it has been during these mountaintop experiences that I have seemed to behold his face and have attempted to paint his likeness.

— Ernest T. Hofmann,
1776–1822. *A noted German Painter.*

I always have had, and always shall have a profound regard for Christianity, the religion of my fathers, for its rise, its usages and its observances.

— Henry Clay,
1777–1852. *American Statesman.*

This only I know, that there is salvation in no other than in the name of Jesus Christ the Crucified, and that nothing loftier offers itself to humanity than the God-manhood realized in Him. Jesus is the blameless and sinless one.

— Wilhelm Martin De Witte,
1780–1849. *German Theologian.*

The character of Jesus is wholly inexplicable on human principles.

I know of no sincere enduring good but the moral excellency which shines forth in Jesus Christ.

What is it that constitutes Christ's claim to love and respect? It is the moral beauty and grandeur of his character.

— William Ellery Channing,
1780–1842. *Unitarian Divine.*

I believe Jesus Christ to be the Son of God. The miracles which he wrought establish in my mind, his personal authority, and render it proper for me to believe whatever he asserts. I believe, therefore, all his declarations, as well when he declares himself to be the Son of God, as when he declares any other proposition. And

I believe there is no other way of Salvation than through the merits of his atonement.

— Daniel Webster,
American Statesman and Orator.
1782–1852.

Brightest and best of the sons of the morning,
Dawn on our darkness and lend us thine aid;
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid.

Cold on his cradle the dewdrops are shining;
Low lies his head with beasts of the stall;
Angels adore him, in slumber reclining,
Maker, and Monarch, and Saviour of all.

— Reginald Heber,
1783–1826. *English Bishop of Calcutta.*

If ever man was God or God man, Jesus Christ was both.

— Lord Byron, *English Poet.*
1788–1824.

The name of Christ — the one great word — well worth all the languages in earth or heaven.

— Samuel Bailey,
1791–1880. *English Philosopher.*

The being who has influenced in the most remarkable manner the opinions and fortunes of the human species is Jesus Christ. At this day his name is connected with the devotional feelings of 200,000,000 of the human race. The institutions of the most civilized portions of the globe derive their authority from the sanction of his doctrines.

— Percy B. Shelley,
1792–1822. *English Poet.*

In my view of the life, the teachings, the labors, and the sufferings of the blessed Jesus, there can be no admiration too profound; no love of which the human heart is capable too warm; no gratitude too earnest and deep of which he is justly the object.

Take away the blessings of the advent of His life and the blessings purchased by His death, in what an abyss of guilt would man have been left! It would seem to be blotting the sun out of the heavens — to leave our system in chaos, frost and darkness.

— William Cullen Bryant,
1794–1878. *American Poet.*

Jesus of Nazareth our divinist symbol! Higher has the human thought not reached; a

symbol of quiet perennial, infinite character, whose significance will ever demand to be anew inquired into, and anew made manifest.

The greatest of all heroes is one whom we do not name here. Let sacred silence meditate that sacred truth.

— Thomas Carlyle,
1795–1881. *British Author.*

City libraries tell us of the reign of Jesus Christ but City Streets tells us of the reign of Satan.

— Horace Mann,
1796–1859. *American Educator.*

Till the end of time all the sensible will bow low before this Jesus of Nazareth, and will humbly acknowledge the exceeding glory of this great phenomenon. His followers are nations and generations.

— Immanuel H. Fichte,
German Philosopher and Sceptic.
1797–1878.

May all the Alumni of this Institution (Cathedral College) find this day so blest to them that the knowledge of God and His only-begotten Son Jesus Christ as the only source of salvation, may advance to them.

— William I,

1797–1888. *Emperor of Germany.*

Since ninety-nine hundredths of all Christians, in all ages, have rendered divine worship to Christ, it follows then that he is either entitled to receive worship, or he has, as a religious teacher, so failed in his mission as to lead nearly all his pupils into the idolatry of Creature worship.

— Thomas Binney,
English Theological Author.

1798–1808.

Lion of Judah, hail!
And let thy name prevail
From age to age:
Lord of the rolling years
Claim for thine own the spheres,
For thou hast bought with tears
Thy heritage.

1800–1893. Matthew Bridges.

I FIND the name of Jesus Christ written on the top of every page of modern history.

— GEORGE BANCROFT,
1800–1891. *American Historian.*

IT was before Deity embodied in human form walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, slumbering in the manger, bleeding on the cross; that the prejudices of the synagogue and the doubts of the academy, the fasces of the victor and the swords of thirty legions were humbled in dust.

— THOMAS B. MACAULAY,
English Essayist and Historian.
1800–1859.

THE greatest monuments of art shelter His sacred images; the most magnificent ceremonies assemble the people under the influence of His name; poetry, music, painting, sculpture, exhaust their resources to proclaim His glory, and to offer Him incense worthy of the adoration which ages have consecrated to Him. And yet upon what throne do they adore Him? Upon a Cross!

— PÈRE LACORDAIRE,
1802–1861. *A French pulpit orator.*

The unique impression of Jesus upon mankind — whose name is not so much written as ploughed into the history of the world — is proof of the subtle virtue of this infusion. Jesus belonged to the race of prophets. He saw with open eye the mystery of the soul. One man was true to what is in you and me. He, as I think, is the only soul in history who has appreciated the worth of man.

— Ralph Waldo Emerson,
American Essayist and Philosopher.
1803–1882.

The babe of Bethlehem, whose words were so few, whose brief life was so soon ended, and whose sacrificial death upon the cross was so wonderful, though dead, still he lives and reigns in this world;— a monarch more influential than any other, or all other sovereigns upon the globe.

— John S. C. Abbott,
1805–1877. *American Historian.*

The pupil of Moses may ask himself whether all the princes of the House of David have done so much for Jews as that Prince who was crucified. . . .

Had it not been for Him, the Jews would have been comparatively unknown, or known only as a high Oriental Caste which had lost its country. Has not He made their history the most famous history in the world.

The wildest dreams of their Rabbis have been far exceeded. Has not Jesus conquered Europe and changed its name to Christendom? All countries that refuse the cross wilt, and the time will come when the countless myriads of America and Australia will find music in the Songs of Zion, and solace in the parables of Galilee.

— Benjamin Disraeli, (a jew),
1805–1881. *Earl of Beaconsfield.*

Jesus Christ must be called the regenerator of the human race. The world has changed and that change is historically traceable to Christ.

Not more clearly does the worship of the saintly soul, breathing through its windows opened to the midnight, betray the secrets of its affections, than the mind of Jesus of Nazareth reveals the perfect thought and inmost love of

the all-ruling God. Were he the only born — the solitary self-revelation of the created spirit, He should not more surely open the mind of heaven, being the Logos — the apprehensible nature of God — which long unuttered to the world, and abiding in the beginning with Him, has now come forth and dwelt among us, full of grace and truth.

— James Martineau,
1805 — 1900. *Unitarian Divine.*

Jesus stood and stands alone, Supreme, over all other great religious reformers in everything that concerns the heart and affections.

— Giuseppe Mazzini,
1805–1872. *Italian Patriot.*

About the life and sayings of Jesus Christ there is a stamp of personal originality, combined with profundity of insight, which must place the Prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, in the very first rank of the men of sublime genius of whom our species can boast. When this prominent genius is combined with the qualities of probably the greatest moral re-

former, and martyr to that mission, whoever existed upon earth, religion cannot be said to have made a bad choice in fixing upon this man as the ideal representative and guide of humanity; nor even now would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract to the concrete, than to endeavor so to live that Christ would approve our life. When to this we add, that, to the conception of the rational sceptic, it remains a possibility that Christ actually was what he supposed Himself to be.

— John Stuart Mill,
English Author and Sceptic.
1806–1873.

O, Who shall paint him? Let the sweetest tone
That ever trembled on the harps of heaven
Be discord; let the chanting seraphim
Whose anthem is Eternity be dumb;
For praise and wonder, adoration, all
Melt into muteness ere they soar to thee,
The sole perfection! Theme of countless worlds!

— Robert Montgomery,
1807–1855. *English Poet.*

I SHALL be disappointed, sir. I shall fail in the leading object that brought me here unless these young men become *real Christians.* I wish you and others of your sacred profession to do all you can to accomplish this result.

— GEN'L ROBERT E. LEE,

1807–1870. *American Soldier.*

(*To a clergyman of Lexington, Virginia, when he became President of Washington College.*)

IN the beginning was the Word:
Athwart the Chaos — night,
It gleamed with quick creative power
And there was life and light.

Thy Word, O God! is living yet,
Amid earth's restless strife,
New harmony creating still
And ever higher life.

. . . . . .

O Word that broke the stillness first,
Sound on! and never cease
Till all earth's darkness be made light,
And all her discord peace.

Till selfish passion, strife and wrong,
Thy summons shall have heard,

And thy creation be complete,
O thou Eternal Word.
— Henry Wadsworth Longfellow.
1807–1882.

I love and venerate the religion of Christ, because Christ came into the world to deliver humanity from slavery, for which God had not created it.

— Giuseppe Garibaldi,
1807–1882. *Italian Patriot.*

My ground of hope for myself and for humanity is in that divine fullness of love which was manifested in the life, teaching and sacrifice of Christ. In the infinite mercy of God so revealed and not in any worth or merit of our nature, I humbly, yet very hopefully trust.

O, Lord, and Master of us all
What e'er our name or sign
We own thy sway, we hear thy call,
We test our lives by thine.
— John Greenleaf Whittier.
1808–1892. *American Poet.*

Christ stands alone, and unapproached in the world's history. He remains the highest model of religion within the reach of our thought. No perfect piety is possible without his presence in the heart.

— David Frederich Strauss,
German Rationalistic Theologian.
1808–1874.

'Twas the hour when One in Sion
Hung for love's sake on the cross —
When His brow was chill with dying,
And His soul was faint with loss;
When His priestly blood dropped downward,
And His kingly eyes looked throneward —
Then Pan was dead.

— Elizabeth Barrett Browning,
1809–1861. *English Poetess.*

And so the Word had breath, and wrought
With human hands the creed of Creeds
In lovliness of perfect deeds,
More strong than all poetic thought.

Thou seemest human and divine,
The highest, holiest, manhood thou,
Our wills are ours, we know not how,
Our wills are ours to make them thine.

— Alfred Tennyson,
1809–1892. *English Poet Laureate.*

All that I think, all that I hope, all that I write and all that I live for is based upon the divinity of Jesus Christ; the one central joy of our poor wayward race.

— William E. Gladstone,
1809–1898. *British Statesman.*

Intelligence, patriotism, Christianity and a firm reliance on Him, who has never forsaken this favored land, are still competent to adjust in the best way all our present difficulty.

Inaugural Address.

If what you have told me is really a correct view of this great subject, I think I can say with sincerity, that I hope I am a Christian; and will further add, that it has been my in-

tention for some time, at a suitable opportunity to make a public religious profession.

(*Conversation with a lady connected with the Christian Commission.*)

— Abraham Lincoln,
1809–1865.

This we may say, that the fullness of life in the soul of Jesus has preceded the fullness of life in his religion. If Christianity does justice to the different sides of human nature and meets the various needs of the soul, it is because the same all-sided development was in the life of Jesus himself. He united love to God with love to man, courage and caution, perfect freedom of forms and reverence for the substance in all forms, hatred for sin and love for the sinner. All that is essential in Christianity was in Jesus Christ.

— James Freeman Clark,
American Author and Unitarian Divine.
1810–1888.

What had the life of Jesus been to us, if we had only the record of his sermons, without the record of his going about doing good? I think

the everyday life of Jesus touches the human heart more than the great truths which he uttered.

— Matthew Simpson,
Bishop of the Methodist
1810–1884. *Episcopal Church.*

Today the question that is stirring men's hearts to their very depths is, "Who is this Jesus Christ?" His life is becoming to us a new life, as if we had never seen a word of it. There is round about us an influence so strange, so penetrating, so subtle, yet so mighty, that we are obliged to ask the great heaving world of time to be silent for a while, that we may see just what we are and where we are. That influence is the life of Jesus. We cannot get clear of it: we hear it in the tones of joy; we feel it stealing across the darkness of sorrow; we see it where we least expect it. Even men who have travelled farthest from it seem only to have come around to it again; and while they have been undervaluing the inner work of Jesus Christ, they have actually been living on the virtues which came out of His garment's hem.

Christ unites in Himself the sublimest precepts and divinest practices. He pours out a

doctrine beautiful as the light, sublime as heaven, and true as God.

— Theodore Parker,
American Theologian and Scholar.
1810–1860.

What artist could depict the character of Christ, if there were no reality from which to paint?

— Noah Porter, *American Educator.*
1811–1892.

I believe that Christ lived when and as the Gospel says; that he was more than man — namely, above all men who had as yet lived — and yet less than God; full of the strongest sense and knowledge, and of virtue superior to any which we call Roman or Grecian or Stoic, and which we best denote when, borrowing his name, we call it *Christian.* I pray you not to believe that I am insensible to the goodness and greatness of his character. My idea of human nature is exalted when I think that such a being lived and went as man among men.

— Charles Sumner,
1811–1874. *American Statesman.*

Gladness be with thee, Helper of the World!
I think this is the authentic sign and seal
Of Godship, that it ever waxes glad,
And more glad, until gladness blossoms, bursts
And recommence at sorrow.

Oh, thou pale form — —
Oft have I stood by thee —
Have I been keeping lonely watch with thee
In the damp night by weeping Olivet;
Or leaning on thy bosom,—
Or dying with thee on the Holy Cross,
Or witnessing thy bursting from the tomb.
No one ever plucked
A rag, even, from the body of the Lord,
To wear and mock with, but despite himself
He looked the greater and was the better.

— Robert Browning, *English Poet.*
1812–1889.

I now most solemnly impress upon you the truth and beauty of the Christian religion as it came from Christ himself, and the impossibility of going far wrong if you humbly but heartily respect it.— *In a letter to his son.*

I COMMIT my soul to the mercy of God, through our Lord and Saviour Jesus Christ, and I exhort my dear children humbly to try to guide themselves by the teachings of the New Testament.

— CHARLES DICKENS, *in his will.*
1812–1870.

YOU cannot take in such a nature as Christ's with all its relations to heaven above and to the earth beneath, all its social and æsthetic qualities, and all its divine elements, not simply that they elude your grasp, running out beyond analysis and research, but because they are so combined, so changeable, so constantly coming and going, with various phases and in various ways, that no man can give the whole of it. There is always more; and when that is expressed there is still more.

IF Christ be not Divine, every impulse of the Christian world falls to a lower octave, and light and love and hope decline.

— HENRY WARD BEECHER,
1813–1887. *American Pulpit Orator.*

That Jesus, surrounded as he was, could have promulgated a system of morals embodying all that is most valuable in the prior life of the world, and to which nineteen centuries of civilization have not been able to add a thought or impart an ornament, is a fact not to be explained by any ridicule.

— William Benjamin Carpenter,
1813–1885. *English Physiologist.*

The founder of the Christian Religion was not wise; He was divine. To believe in Him is to imitate Him and to seek union with Him.

. . . . . .

In consequence of His atoning death, everything which lives and breathes may know itself redeemed.

— Richard Wagner,
1813–1883. *German Poet and Author.*

If I were not a Christian I would not serve the King another hour. Did I not obey God and count upon him, I should certainly take no account of earthly masters. Were I not a Christian, did I not stand upon the miraculous

basis of religion, you would never have possessed a Federal Chancellor in my person.

— Prince Otto von Bismark,
1815–1898. *German Statesman.*

As the material evolution of nature found its significance in man, so must humanity enter immediately upon a higher spiritual evolution to find its goal and completion, and its significance in the ideal man — the Divine Man.

— John LeConte, *American Physicist.*
1818–1891.

A personal experience of fifty years gives me an absolute knowledge of the saving, uplifting power of Jesus. His word has a power to rebuke, to cleanse, to comfort, to uphold, to enlighten me, incomparably greater than that of any other word which has ever reached me. The nearer I keep to him, and the more unreservedly I trust in him, so much the more tenderly do I feel the love of God redeeming, guiding and sanctifying me.

— Thomas H. Hill,
American Clergyman and Educator.
1818–1891.

THERE is evidence enough for me merely in the Sermon on the Mount and the Parables of our Lord, considered simply as uttered there and then, and by him whose whole life, character, and death, exemplified all that he taught, and showed that in him the fulness of the Godhead was incarnate; for he spake as never man spake.

— FRANCIS BOWEN,
1818–1909. *American Educator.*

EIGHTEEN hundred years have passed away since Jesus Christ appeared upon this earth to redeem a fallen race from sin and death, and to open a never ceasing fountain of righteousness and life. The noblest and best of men under every clime hold him not only in the purest affection and the profoundest gratitude, but in divine adoration and worship.

His name is above every name that can be named in heaven or on earth, and the only one whereby the sinner can be saved. He is Immanuel, God with us, the eternal Word become flesh; very God and very man in the undivided person; the author of a new creation; the Way, the Truth and the Life, the Prophet, the Priest, the King of a regenerated humanity, the Saviour

of the world. Blessed is he who from the heart believes that Jesus is the Son of God and the foundation of Salvation.

— Philip Schaff,
Swiss theologian and Author in America.
1819–1893.

In the beauty of the lilies Christ was born
across the sea,
With a glory in his bosom that transfigures you
and me;

As he died to make men holy, let us die to make
men free,
While God is marching on.

— Julia Ward Howe,
1819–1910. *American Poet.*

In order to render communion with Him possible, the Deity has stooped from His throne and has not only in the person of the son, taken upon Him the veil of our human flesh, but, in the person of the Father, taken upon Him the veil of our human thoughts and permitted us by His own spoken authority to conceive Him

simply and clearly as a living Father and friend.

— John Ruskin, *English Author.*
1819–1900.

His character has passed the test of the malicious assaults of two thousand years, and stands today before the world as faultless in every part. It comprises all paradoxes; more tender and gentle than that of a woman, and yet as rugged as a mountain. Stern as an avenger, and inflexible as fate; he was gentle but not weak, and always strong and grand; he made no clamor, but moved among people like a gentle current; yet wherever he went he stirred and agitated human society to its depths; he dealt in symbols of eternal judgment, but they came from his lips so tenderly as to move his hearers to tears; he was gently terrible; he was a revelation of grand and rugged manhood; and something nobler and deeper, something higher and grander, than the world. His name stands as the synonym of God on earth.

— Randolph S. Foster,
Bishop of the Methodist
1820–1903. *Episcopal Church.*

What a friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer!
O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Everything to God in prayer!

Are we weak and heavy laden,
Cumbered with a load of care? —
Precious Saviour, still our refuge,—
Take it to the Lord in prayer.
Do thy friends despise, forsake thee?
Take it to the Lord in prayer;
In his arms he'll take and shield thee,
Thou wilt find a solace there.

— Joseph Scriven,
1820–1886. *Hymn Writer.*

Find us a better answer to the questionings of our spirits than Christ has furnished! Shew us a better ideal of manhood than he has given! Bring us a better testimony to the life beyond the grave than he has brought. For four thousand years the world tried in vain to return to God, and now that he has come him-

self to be the way, we will not give him up again for any negation.

— William Taylor,
Missionary Bishop of the
1821–1902. *Methodist Church.*

Christ came to reveal what righteousness really is, for nothing will do except righteousness, and no other conception of righteousness will do except Christ's conception of it — his method and secret.

— Matthew Arnold,
1822–1888. *English Poet Essayest.*

I am no infidel. I was educated by pious Grandparents to a professed belief in Christianity, and taught to reverence holy things. I have never fallen into disbelief. The Christian gentleman is the noblest and loveliest character on earth, for which I entertain moreover the highest respect and love.

— Oliver P. Morton,
1823–1877. *Governor of Indiana.*

There is no religion in the whole world which in simplicity, in purity of purpose, in charity and true humanity, comes near to that religion

which Christ taught to his disciples. How little was taught by Christ and yet that is enough and every addition is of evil. Love God, love men — that is the whole law and the prophets — not the Creeds and the Catechisms, Articles and endless theological discussions.

Christ's teaching is plainly that as he is the son of God so we are his brothers.

— F. Max Muller,
1823–1900. *German Philologist.*

Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; his legend will call forth tears without end; his sufferings will melt the noblest hearts; all ages will proclaim that among the sons of Men there is none born greater than Jesus.

Jesus is a thousand times more living, a thousand times more loved, than he was in his short passage through life. He presides still day by day over the destiny of the world . He started us in a new direction and in that direction we still move.

His beauty is eternal; His kingdom shall have no end.

— Joseph Ernest Renan,
1823–1892. *French Author and Critic.*

"He, who from the Father forth was sent,
Came the true Light, light to our hearts to bring;
The Word of God,— the telling of His thought;
The Light of God,— the making visible;
The far-transcending glory brought
In human form with man to dwell;
The dazzling gone — the power not less
To show, irradiate, and bless;
The gathering of the primal rays divine,
In forming Chaos to a pure sunshine!"

— George Macdonald,
1824–1905. *Scotch Moralist and Poet.*

The chosen of God, His image, His darling, His world-guide, and world-shaper in the history of mankind.

— Theodore Keim,
1825–1879. *German Theologian.*

Nothing human is seen disproportionately in Christ, and nothing which belongs to human perfection fails to find a place in Him. This universality of Christ's character is no speculative fancy of the scholar.

— Brooke Foss Wescott,
English Bishop and Bible Scholar.
1825–1901.

The cross is the center of the world's history: the incarnation of Christ and the crucifixion of our Lord are the pivot round which all the events of the ages revolve, the testimony of Christ was the spirit of prophecy, and the growing power of Jesus in history.

— Alexander Maclaren,
1826–1910. *English Baptist Preacher.*

After six years given to the impartial investigation of Christianity, as to its truth or falsity, I have come to the deliberate conclusion that Jesus Christ was the Messiah of the Jews, the Saviour of the world, and my personal Saviour.

— Lew Wallace,
American General and Author.
1827–1905.

For thirty-five years of my life, I was, in the proper acceptance of the word a nihilist — not a revolutionary socialist, but a man who believed nothing. Five years ago my faith came to me. I believed in the doctrines of Jesus, and my whole life underwent a sudden transformation. . . . Life and death ceased to be evil; instead of despair I tasted joy and happiness that

death could not take away. Will anyone, then, be offended if I tell the story of how all this came about.

— Count Lyoff Leo Tolstoi,
A Russian Novelist.
In preface to "My Religion."
1828–1910.

Jesus of Nazareth is the universal Homo, the essential Vir, the Son of human nature, the blending in himself of all races, ages, sexes, capacities, temperaments, Jesus is the archetypal man, the ideal hero, the consummate incarnation, the symbol of perfected human nature, the sum total of unfolded, fulfilled humanity, the Son of mankind.

— George Dana Boardman,
1828–1913. *Baptist Divine.*

Christ in subsequent history is more marvelous than Christ in Galilee.

— George Lorimer,
1828–1904. *American Baptist Divine.*

But detach Christianity from Christ, and it vanishes before your eyes into intellectual vapour. For it is of the essence of Christianity

that, day by day, hour by hour, the Christian should live in conscious, felt, sustained relationship to the Ever-living Author of his creed and of his life. Christianity is non-existent apart from Christ; it centres in Christ; it radiates, now as at the first, from Christ. It is not a mere doctrine bequeathed by Him to a world with which He has ceased to have dealings; it perishes outright when men attempt to abstract it from the Living Person of its Founder. He is felt by His people to be their Living Lord, really present with them now, and even unto the end of the world.

— Henry Parry Liddon,
English Preacher and Educator.
1829–1890.

After reading the doctrines of Plato, Socrates or Aristotle, we feel the specific difference between their words and Christ's is the difference between an inquiry and a revelation.

— Joseph Parker,
An English Preacher and Orator.
1830–1902.

Shall we call him an orator or philosopher or poet? He was all. His philosophy of life was ornamented with lilies. He was an orator, for

his words have sweetly disturbed the air for eighteen centuries; He was a philosopher, for Statesmen turn to Him for the basis of their laws; He was a poet, for he communed with nature. He wept in the lonely garden of olives. He was full of love and visions of a redeemed and transfigured earth. The world was changed by His lighting upon it. The earth has enjoyed more of summer time and moves in an orbit millions of miles nearer to God. The walks of life have all been richer and more flowery since He passed along. He opened a Court of such splendor that beggars entering it were turned into Kings, and sinners crossing its threshold became Saints.

— David Swing, *American Clergyman.*
1830–1894.

I suppose that seasons of religious doubt come to every man. But I have noticed this in my own internal experience, that the older I grow the less do I care about the dogmas and theories, and the more do I care for the beauty and force that are a part of Jesus Christ. There is no possible means by which any man or any number of men could have created in fiction a character like this. It is the very highest type

of manhood, and the high ideal which any man feels he has the right to imitate, even when he knows he cannot reach it.

— James A. Garfield,
Twentieth President of the
1831–1881. *United States.*

Did not the prayer of the great Master of Nazareth teach all men and all ages that prayer must be the stirring of love?

— Maurice B. Hirsch,
1831–1896. *Hebrew Philanthropist.*

Here is the noblest exhibition of love; here is a perfect example; here are all the highest virtues in their highest exercise; here is the fulfillment of ages of prophecy; here is the atonement in progress for the redemption of man; here is the central battle, and here is to be the central victory of the universe.

— F. N. Peloubet,
1831 — *American Commentator.*

It was but thirty-three short years of a short lifetime that he lived on earth, it was but three broken and troubled years that he preached the

gospel of the kingdom; but forever even until all the eons have been closed, and the earth itself, with the things that now are, have passed away, shall every one of his true children find peace and hope and forgiveness in His name; and that name shall be Immanuel, which is, being interpreted, God with us.

— Frederick W. Farrar,
1831–1903. *Dean of Canterbury.*

Who is it that is coming again to judge the world? If it is not the uncreated eternal Son of God himself, then the world is still lying in sin, unransomed, and without hope of salvation. We must believe that our Lord and our God is our brother man, or lose our glimpse of the invisible, and never hear another echo from the eternal world.

— Wolcott Calkins,
1831— *American Clergyman.*

Christ was either the greatest and guiltiest of impostors or he was God manifested in the flesh.

. . . . . .

Other men have said "If I could only live, I

would establish and perpetuate an empire." This Christ of Galilee says "My death shall do it."

— Herrick Johnson,
1832–1913. *American Clergyman.*

Jesus Christ simply lived his life, and acted on the Jewish world, as an electric current upon water; separated its elements.

— Stopford A. Brooke,
1832 — *English Divine and Author.*

For the man Christ who loved his fellowmen and believed in the Infinite Father, who would shield the innocent and protect the just; for the martyr who expected to be rescued from the cruel cross, and who at last, finding that his hope was dust, cried out in the gathering gloom, "My God, My God, why hast thou forsaken me?"— for that great and suffering man I have the highest admiration and respect. They crucified a kind and perfectly innocent man. Had I lived in his day I would have been his friend. His life is worth its example — its moral force, its heroism of benevolence. For that name I have infinite respect and love. To

that great and serene man I gladly pay my homage of admiration and my tears. The place where man has died for man is holy ground.

— Robert G. Ingersoll,
1833–1899. *American Infidel Orator.*

Christ alone of all religious founders had the courage to say to his disciples: "Go, teach all nations."

— Cardinal James Gibbons,
1834— *American Clergyman.*

Suppose that Christ were now to come in at yonder door, and should ask as He asked His disciples once, "Whom do men say that I, the Son of Man, am?" O, if I might be your joyful spokesman, I would tell him, "O, blessed Christ, the world has not forgotten Thee. Biographies of Thee are in all the libraries."

"But whom do men say that I am?" If my tongue did not cling to the roof of my mouth, I would say, "Some say that Thou art a myth, a fancy portrait, and that a myth has changed the face of the world!" And then suppose he should demand of us, "But whom say ye that I

am?" O, if again I might be your happy spokesman, on bended knees and with streaming eyes I would cry, "Thou art Christ, the Son of the Living God. Thyself very man and very God."

— Cyrus D. Foss,
Bishop of the Methodist Episcopal Church.
1834–1910.

Christ is the great central fact in the world's history. To him everything looks forward or backward. All the lines of history converge upon him. All the great purposes of God culminate in him. The greatest and most momentous fact which the history of the world records is the fact of his birth.

— Charles H. Spurgeon,
1834–1892. *English Clergyman.*

We have found the Christ and loved Him, and revered Him, and accepted Him; . . . We found in this Christ, in His patience, in His courage, in His heroism, in His self-sacrifice, in His unbounded mercy and love an ideal that transcends all other ideals written by the pen

of poet, painted by the brush of artist, or graven into the life of human history.

We believe that no other revelation transcends and no other equals that which God has made to man in the one transcendental human life that was lived Eighteen Centuries ago in Palestine.

— Lyman Abbott,
1835— *American Pulpit Orator.*

For Christ is born of Mary
And, gathered all above
While mortals sleep, and angels keep
Their watch, of wondering love.

How silently, how silently
The wondrous gift is given!
So God imparts to human hearts
The blessing of his heaven.

No ear may hear his coming;
But in this world of Sin,
Where meek souls will receive Him still,
The dear Christ enters in.

— Phillips Brooks,
1835–1893. *American Pulpit Orator.*

This character, of which Christ was the perfect model, is in itself so attractive, so "altogether lovely," that I cannot describe in language the admiration with which I regard it; nor can I express the gratitude I feel for the dispensation which bestowed that example on mankind, for the truths which he taught, and the sufferings he endured for our sakes. I tremble to think what the world would be without him.

O Master, let me walk with Thee
In lowly paths of service free;
Tell me thy secret; help me to bear
The strain of toil, the fret of care.

In hope that sends a shining ray
Far down the future's broadening way;
In peace that only thou canst give;
With thee, O Master, let me live.

— Washington Gladden,
1836— *American Author.*

I commit my soul into the hands of my Saviour, in full confidence that having redeemed it and washed it in his most precious blood, he will present it faultless before the throne of my

heavenly father, and I intreat my children to maintain and defend at all hazard and at any cost of personal sacrifice the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ, once offered, and through that alone.

— John Pierpont Morgan,
1837–1913. *American Capitalist.*
(*First paragraph of his will.*)

Our nation would not be in existence and it could not hope to live if it were not Christian in every fibre. That is what has made it and what will save it in all its perils. Whenever we have departed from this conception of life and thought, nationality has suffered, character has declined and difficulties have increased. In its essentials we stand by our Faith, exercise patience, show charity, tolerate all beliefs, but always with the conviction that our own will soon conquer in the end so as to extend its influence more and more over men in every part of the world.

— Grover Cleveland,
Twenty-Second President of the United States.
1837–1908.

What think ye of Christ? It is of little importance what the world thinks of any one else: but every living soul on the face of this earth is concerned with this man.

As a preacher and a teacher; he spake as never man spake. How fresh those wonderful sermons are, how they live to-day. As a physician; there were no incurable diseases with him. As a comforter see him in the little town of Bethany binding up the wounded hearts. The weary may find a resting place upon his breast and the friendless may reckon him their friend. He never varies, he never fails, he never dies. His sympathy is ever fresh, his love is ever free.

— Dwight L. Moody,
1837–1908. *American Evangelist.*

What if a man should appear filled with a life that leaves him in constant communication with God? What if there should come into existence a sinless soul? What if there should appear in history a being in this sense above nature? Is it not to be expected that he will have power over nature, and perform works above nature? Endowed as the Author of Christianity was, we should naturally expect,

from that supernatural endowment, works not natural, but supernatural.

— Joseph Cook,
1838–1901. *American Lecturer.*

It was reserved for Christianity to present to the world an Ideal Character, which, through all the changes of eighteen centuries, has filled the hearts of man with an impassioned love, and has shown itself capable of acting on all ages, nations, temperaments, conditions; and which has not only been the highest pattern of virtue, but the highest incentive to its practice.

— William E. H. Lecky,
Irish Author and Historian.
1838–1903.

This true soul, the ruler of nations, sinless and infinite, a God and a man, is an established fact.

— Luther Tracy Townsend,
1838— *American Clergyman.*

Jesus Christ, the Person that literature felt to be its loftiest ideal, philosophy conceived as its highest personality, criticism as its supreme

problem, theology as its fundamental doctrine, religion as its cardinal necessity.

— Andrew Martin Fairbairn,
1838— *Scottish Clergyman.*

I love Jesus Christ because he loved men.

— Henry George,
American Political Economist.
1839–1897.

I am safe with Him. He has other worlds and I want to go. I have always believed in Christ. He is the incarnate God. . . . How beautiful it is to be with God.

— Frances E. Willard,
1839–1898. (*Her last words.*)
American Temperance Reformer.

Where, in all the past, has there arisen a lawgiver, prophet or teacher fairly comparable to this Man of Nazareth? We take no laurel from another's brow, but we show, beyond a question, that Jesus is supreme.

— Milton S. Terry, A.M., D.D., LL.D.,
American Educator and Author.
1840–1914.

The movement of the gospel is the miracle of history; its progressive conquest of its environment is the mightiest victory recorded in the annals of mankind: here are displays of heroism that Alexander might have envied and Cæsar would have listened to, amazed. The Tenth Legion of Jesus Christ, His glorious company of martyrs recruited from all countries and from all ages, marches across the centuries, trampling triumphantly upon the slaveries and barbarisms, the organized unrighteousness and the disorganizing brutality of the ancient and mediæval world. Yet the splendor and variety of this historic miracle, of this unfolding power of an endless life, is too little known or scarcely known at all. The splendor of it and the inspiration of it both are lost.

— Charles J. Little,
American Clergyman and Educator.
1840–1911.

Jesus of Nazareth is worthy to be the perpetual text of all preaching, the perpetual theme of all religionists, and the perpetual object of devout studentship. The same cannot be said of any other man that ever lived, no matter what

was the extent of his genius, the order of his talents or the fashion of their exercise.

— W. H. H. Murray,
American Congregational Divine.
1840–1904.

If the Son of God only inhabited the man Jesus, He might save that man, but how could He accomplish the salvation of the human race? Such an inhabitation of the Son of God would not differ in principle from the indwelling of the divine spirit in a man. The man Jesus would be a prophet, a hero, a great exemplar, but not the Saviour of mankind.

— Prof. C. A. Briggs,
American Clergyman and Theologian.
1841–1913.

But Thee, but Thee, O sovereign Seer of time,
But Thee, O poets' Poet, Wisdom's Tongue,
But Thee, O man's best Man, O love's best love,
O perfect life in perfect labor writ,
O all men's Comrade, Servant, King, or Priest,—
What if or yet, what mole, what flaw, what lapse
What least defect or shadow of defect,

What rumor, tattled by an enemy,
Of inference loose, what lack of grace
Even in torture's grasp, or sleep's or death's,—
Oh, what amiss may I forgive in Thee,
Jesus, good Paragon, thou Crystal Christ?

— Sidney Lanier,
1842–1881. *American Poet.*

We cannot close our eyes to the one great fact that this man Jesus must have made a wonderful impression upon his hearers, by the thousand and one sweet things that he said. . . . His greatness belonged to no school. He was a man of the people. The Essene ideal of love and brotherly kindness took new form in him. He felt that divine power of pity which cares not for the pollution of sinners, if only the sins can be wiped out by the tears of penitence. He had, unlike any other teacher or prophet, a message, a gospel of heavenly redemption for the despised, the illiterate, the forsaken, and they crowned him with the diadem of the Messiah.

— Kaufmann Kohler,
1843— *Hebrew Theologian.*

It is far more important to know who Jesus was than to know what Jesus said. The morality of the teachings of Jesus in the New Testa-

ment would not rest upon any adequate foundation if Jesus had no authority. But if we believe in the divinity of Christ we need give ourselves no trouble about his teachings. When you leave out the divinity of Christ the authority for his teachings goes also.

— Francis L. Patton,

1843— *Ex-President of Princeton.*

From address delivered at
St. Louis, Oct. 24, 1915.

Executive Mansion,
Washington, D. C., May 25, 1899.

My belief embraces the Divinity of Christ and a recognition of Christianity as the mightiest factor in the world's civilization.

— William McKinley,

Twenty-Fourth President of the United States.

1843–1901.

Thus vanished from the earth Jesus of Nazareth, the Son of God.

Evil never touched his spirit. Corruption did not approach his body. Even his ashes were not permitted to remain in the soil of the land that had slain him.

He was born in denial of the laws of life.

He died in defiance of the laws of death. He was Lord of law. Ideal of sacrifice, Master of suffering, the grandest intellect, the purest heart that this low world has known — its Supreme Soul — he passed.

He has left us the faith which bears his name. He has left us the august opportunity of everlasting life.

THERE is not, there never was, there never may be, a miracle as strange as the life of Jesus the Christ. He was the miracle. Explain Him. There will be no difficulty with any lesser wonder.

— ELIZABETH STUART PHELPS,
1844–1911. *American Author.*

CHRIST is the Son of God. He is this in the pre-eminent sense; in a sense which is not true of any and all other beings. He is the one revealer of God to man. He is equally the revealer to man of what God would have man to be, of what God purposes that he shall be. Concerning the supreme problems of the redemption and salvation of humanity, problems with which unlimited divinity alone can deal, Christ alone furnishes the only solution. While the name of Christ is acknowledged as the greatest of names there is proof abundant that as yet the

world has very little comprehended His greatness. He is the one transcendent and indescribable Personality of History.

— George P. Mains,
1844— *Methodist Clergyman.*

If Jesus Christ is a man,
And only man, I say
That of all mankind I cleave to Him
And to Him I will cleave alway.

If Jesus Christ is a God
And the only God, I swear
I will follow Him through heaven and hell,
The earth, the sea, and the air.

— Richard Watson Gilder,
American poet and editor.
1844–1909.

Jesus Christ challenges the faith of the world because he is the Son of Man. He could not be the Son of God if he were not the Son of Man. If there were the slightest fragments of this race that he ignored, or for whom his instructions were not intended, or for whom he did not suffer, then he is not the Saviour of Mankind.

He that comes as the Sun of righteousness

comes with healing in his wings for all the nations of the earth, and he who comes announcing his mighty programme, comes announcing himself as the world's one hope and Redeemer and Saviour. The universality of his claim is fundamental. He stakes everything upon it. And in so doing, he has broadened the minds of his disciples and taught us to believe that this religion which he promulgated and which he lived, which springs from his open sepulcher, is intended to be universal.

— Eugene R. Hendrix,
1847— *Bishop M. E. Church, South.*

He spent his life among the narrowest and most exclusive of all races; and yet, without the broadening influences of reading or travel or educated companionship, he presents a character, a spirit, a sympathy, a doctrine, as broad as mankind and as profound as human need.

— Josiah Strong,
1847 — *American Clergyman and Author.*

Christ is a rare jewel, but men know not his value; a sun which ever shines but men perceive not his brightness nor walk in his light. He is a garden full of sweets, a hive full of

M. Munkacsy

"WHY HAST THOU FORSAKEN ME?"

honey, a sun without a spot, a star ever bright, a fountain ever full, a brook which ever flows, a rose which ever blooms, a foundation which never yields, a guide who never errs, a friend who never forsakes.

No mind can fully grasp his glory: his beauty, his worth, his importance. No tongue can fully declare. He is the source of all good, the fountain of all excellency, the mirror of perfection, the light of heaven, the wonder of earth, time's master-piece and eternity's glory; the sun of bliss, the way of life, and life's fair way.

— Arthur James Balfour,
1848 — *British Statesman and Essayist.*

Every one of these New Testament teachers held and taught the Divinity of Christ. That great truth is wrought into the warp and woof of the New Testament. You must tear the book to shreds, and scatter the fragments to the four winds if you would get rid of it.

— Walter Frederick Adeney,
English Clergyman and Author.
1849 —

"Thou art the Christ," said a Jewish peasant with instinctive conviction, "the Son of the Living God." Centuries have only confirmed

this spontaneous tribute to Jesus' life. No one has yet discovered the word which Jesus ought not to have said; none suggested a better word that he might have said. No action of his has fallen short of the ideal. This man alone never made a false step, never struck a jarring note.

— John Watson,
English Clergyman and Author.
1850–1907.

The Divinity of Jesus is the truth which now requires to be reperceived, to be illumined afresh by new knowledge, to be cleansed and revivified by the wholesome flood of scepticism which has poured over it; it can be freed now from all trace of grovelling superstition, and can be recognized freely and enthusiastically.

— Sir Oliver J. Lodge,
1851— *English Scientist.*

Very often the prophet did not stand the test of being himself an example of his message. But in this case the message brought was of the profoundest and most comprehensive character; it went to the very root of mankind and, although set in the framework of the Jewish nation, it addressed itself to the whole of humanity — the message from God the Father. De-

fective it is not, and its real kernel may be readily freed from the inevitable husk of contemporary form. Antiquated it is not, and in life and strength it still triumphs today over all the past. He who delivered it has as yet yielded His place to no man, and to human life He still today gives a meaning and an aim — He the Son of God.

— Adolf Harnack,
1851— *German Theologian.*

Jesus comes, not only with a new standard of greatness, but with a new greatness; not simply with a new precept, but with a new personality. In the greatness of His personality and in the personality of His greatness, He transcends all the historic ideals.

When this Nazarene, this sweet-toned Prophet, stood on Calvary, with all the purpose and willingness of self-sacrifice in Him, He rose above men, out of the realm of mere humanity, into the higher Sonship of God, with a name supreme above every name.

— Frank M. Bristol,
1851— *Bishop of M. E. Church.*

Christ built no church, wrote no book, left no money, and erected no monuments; yet show

me ten square miles in the whole earth without Christianity where the life of man or the purity of women are respected and I will give up Christianity.

— Henry Drummond,
Scotch Religious Author.
1851–1897.

November 27, 1915.

We reverently acknowledge Jesus Christ as the Supreme Author of all that is greatest and best in this world.

— Charles W. Fairbanks,
1852— *Ex-Vice President U. S.*
(*In a letter to the author.*)

The career of Jesus was a romantic poem, an epic of passion and an heroic hope — one of the terrific tragedies in the wars of God. It everywhere touches the ideal, the one eternal Kingdom of poesy. It begins with a soft idyl of wonder and joy, passes through whirlwind and earthquake, rising at last to the white calm of eternity.

Up these perilous paths of ascension, passing forever on, this Lover and Hero won the right to be our God! And may we not believe too, that all these centuries he has been faithful to

love, preparing the many mansions, setting in order the nations of the dead and fighting for mankind as the Invisible warrior in the world-battle?

— Edwin Markham,
1852— *American Poet.*

He was Son of Man as only realizing all which in the idea of man was contained as the Second Adam, the head and representative of the race,— the one true and perfect flower which ever unfolded itself out of the root and stock of humanity.

— Henry Jackson Vandyke,
American Educator and Author.
1852—

O Brother mine of birth Divine,
Upon this natal day of Thine,
Bear with our stress of happiness
Nor count our reverence less,
Because with glee and jubilee,
Our hearts go singing up to thee.

— James Whitcomb Riley,
1853–1916. *American Poet.*

Every word of his in public or private, every action, every look and gesture was a lesson in life. His acts of life-giving in the lower (physical) sphere were the foundation of his life-giving in the higher (spiritual) sphere.

— Albert Bushnell Hart,
1854— *American Historian.*

The wise men ask, "What language did Christ speak?"
They cavil, argue, search, and little prove.
Oh Sages, leave your Syriac and your Greek!
Christ spoke the universal language — LOVE.

— Ella Wheeler Wilcox,
1855— *American Poet.*

All the greatest men of the past generation seemed to have joined Christ's triumphal procession. The waxing fame of Christ is the most striking fact of our era. The time seems rapidly approaching when society will have but one Hero and King, at whose feet humanity will empty all its songs and flowers, its prayers and its tears.

— Newell Dwight Hillis,
1858— *American Pulpit Orator.*

He alone stands at the absolute center of humanity, the one completed harmonious man, unfolding all which was in humanity, equally and fully on all sides, the only one in whom the real and ideal met and were absolutely one. He is the absolute and perfect truth, the highest that humanity can reach; at once its perfect image and supreme Lord.

— Charles W. French,

1858— *American Educator.*

The character of Jesus tremendously reinforces his beliefs. He was sane and wise, wholly free from all foolishness; He was free from even the suspicion of evil; His life was all that a life should be, when judged by the highest standards. He was the master of living, of character-making in Himself and other men. I do not know of any better way yet than to live with Him and to live like Him, to submit yourselves wholly to His influence and to His ideals. The way to cure our condition is to put on Christ as a garment and to have Him formed in us as a power as well as a hope. He is the solvent of life's moral contradictions.

— William F. McDowell,

Bishop of Methodist Episcopal Church.

1858 —

Crown Him, monarchs, seers and sages,
Crown Him, bards in deathless pages:
Crown Him King of all the ages!
Let the mighty anthem rise.
Hark! the crash of tuneful noises;
Hark! the children's thrilling voices,
Hark! the world in song rejoices,
Till the chorus shakes the skies.
— George Lansing Taylor,
1859— *American Educator.*

He was the glowing hope toward which the Hebrews turned for twenty-five hundred years, and is the inspiration of the great hopes humanity now cherishes — a righteous world, universal peace and immortality.

— Edwin A. Schell,
American Educator and Preacher.
1859—

What the German peoples have become, they have become under the banner of the cross. Our confidence is in Jesus Christ and in the God of Hosts; there is no other help for us and we will hold our posts.

— William II,
1859 — *Emperor of Germany.*

The Prince's power makes him God. He mastered every foe that ever mastered men. He gave the deathblow to sin. He smote the shackles from the slave's soul. He discrowned man's destroyer and laid him low. He has turned the sluices of salvation into the souls of sinners and made them singing saints. The record is spread over the pages of history for the critic's keenest scrutiny; let men read and rejoice. He has wrenched the precious prey from the teeth of death. He has sung the lyrics of life into the grave's gloom. Hail, great Galilean! — Great God.

— Charles Coke Woods,
American Clergyman and Author.
(*From "Our Spiritual Skies."*)

1860—

Reared in the home of a carpenter, never having access to the wisdom of the past, never coming in contact with the sages of other lands, and yet, when only thirty years of age He gave to the world a code of morality the like of which the world has never seen. He preached for a few months and gathered around him a few disciples. Then he was crucified; his disciples scattered and most of them put to death. And yet from this beginning His religion has spread

until hundreds of millions have taken His name with reverence upon their lips, and millions have been ready to die rather than surrender the faith He put in their hearts. How do you explain this fact in history? It is easier to believe Him divine than to explain in any other way what he said and did and was. Christ has earned the title of "Prince of Peace."

— William Jennings Bryan,
American Statesman and Orator.
1860—

There was ever a wistfulness in Jesus' voice. A wistful look was in his eyes, a wistful mood was in his tears, a wistful cadence gave his words a rainy sweetness of tears and laughter intermingled.

His custom was compassion. He was not ominous or despairing, for his prophecy swung golden bells in a blue sky and rung them as a holy hymnic chime.

Christ was wistful for a world; he dwelt among races of provincials. The Jew, the Greek, the Roman were all provincials. Then provinces differed a little, but only a little. Christ whispered, trumpeted, wept, sung, preached, lived, died — all framing a wide, unprovincial word — the WORLD. Christ, God-

man, blood of our blood and the mingled blood spilled for the *world* has produced a World Brotherhood.

— Wm. A. Quayle,
1861— *Bishop of M. E. Church.*

Rejecting all the miracles of Christ, we still have the miracle of Christ himself.

— Charles W. Bovee,
1861— *American Educator.*

Wherein does Jesus Christ fail to come up to your standard and the highest conception of the greatest Godlike Spirit? Show me one flaw in his character. I challenge any infidel on earth to make good his claims that Christ was an ordinary man. The name of Jesus Christ, the Son of God, is greater than any. It is holding five hundred million people by its majestic spell and enduring power.

— William A. Sunday,
1862— *American Evangelist.*

Jesus started the mightiest revolution of all times. It has not ended; it will never end — never can end. For it is not enough that nations formally shall adopt the faith of the

Crucified One; it is not enough that the world nominally shall become Christian; it will be enough only when every human being in the sanctuary of his soul shall acknowledge and in his daily life shall practice every teaching of the Nazarine.

— Albert J. Beveridge,
1862— *U. S. Senator.*

I have been trying for thirty-five years to tell what I have seen in Christ. How much can be put in a sentence? His life is a pattern; His word is law; His love is inspiration; and to exalt Him makes life worth living and death worth dying.

— William O. Shephard,
1862— *Bishop of M. E. Church.*

He always did the things that pleased God. The great ideal has come from the air to the earth. The fair vision has become concrete in a man. Now I want to see that man; and if I see that man I shall see in him a revelation of what God's purpose is for men and I shall see therefore, a revelation of what the highest possibility of life is. I want to see him; I want to catch the notes of the music that makes up the perfect harmony which was the dropping of

a song out of God's heaven upon man's earth, that man might catch the key-note of it and make music in his own life. He says, "I always do the things that are pleasing to Him" and history has vindicated his statement.

— G. Campbell Morgan,
English Congregational Preacher.

1863—

The net result of the fierce conflict which has raged for the last seventy-five years around the New Testament documents has been to make clearer than ever the solidity of the historical basis of Christianity and the incomparable position of Christ as the supreme Person of history.

— George Jackson,
American Clergyman and Theologian.

1864—

Where I love Christ most is on the other side of Calvary; when it was all hazard and He was man and God because He did so much, dared so much; gave up His life without counting on any other victory than the one which would be His when it would be all mankind's.

— Edward Lincoln Atkinson,
1865–1902. *American Author.*

Do we find in the Bible not only a way to be followed, and a goal of arrival to be gained, but a Life that will help lives along the way toward the goal? Does the Bible really reveal the way to Truth and the Life? The evidences of dynamic are in the realms of human experience. More and more the students of holy scriptures, who scan the pages with a religious purpose, will find that all departments of human lives wait on Jesus for their meaning and come to Him for their power. He is the Saviour. He lifts men out of their sins up into a trembling and glorious idealism and still up into a passion for efficient goodness.

— Edwin H. Hughes,
Bishop Methodist Episcopal Church.
1866 —

Let me point you to a power which even today can cope with any emergency: Christ, the power of righteousness. He makes men right with God. He places them in harmony with the eternal, in tune with the infinite. He takes the weary, wayward child by the hand and leads it back to the Father's house. He clears the conscience of the awful, raking, embittering, debilitating consciousness of unforgiven guilt. He gives peace to the soul, peace that makes us

calm and strong. He blots out the record of our folly and sin and shame which we wrote down upon the pages of life's story. He brings us into fellowship with God, so that his life becomes ours and our life is wrapped up in His.

— John L. Nuelsen, D.D.,
1867— *Bishop of M. E. Church.*

Christ we may be sure will never be less to thought, He must always be more. He will be more, always more human, and in the light of His human achievement His little brothers will do deeds hitherto counted too glorious even for dreams. And He will be always more divine; so that men seeing, as never before, the Godliness of God in His loving, simple peasant life, will rise to sing their trust and happiness, and then will, like lovers and saints, as in a frenzy of gratitude, go forth, for His sake, to give life, death, and joy — if only they may tell another of their Saviour and their God.

— Charles Lewis Slattery,
American Clergyman and Author.
1867 —

And he shall charm and soothe, and breathe and bless,
The roaring of war shall cease upon the air,

Falling of tears and all the voices of sorrow,
And he shall take the terror from the grave.

And he shall still that old sob of the sea,
And heal the unhappy fancies of the wind,
And turn the moon from all that hopeless quest;
Trees without care shall blossom, and all the fields
Shall without labour unto harvest come.

— Stephen Phillips,
English poet and dramatist.
1868–1916.

Executive Department State of Ohio,
Columbus, Ohio, Nov. 17, 1915.

The steadily advancing world conquest of the message of Jesus Christ is history's outstanding characteristic of the last two thousand years. It has been a gradual progress, not without its handicaps and discouragements. Sometimes, as now in the world's greatest war, it has apparently suffered most in the example set by its followers and friends. But steadily it has gone ahead, eliminating inhumanity, teaching men how better to live, developing the civilization of both the individual man and the races, bringing the whole world to a sense of the infinite possibilities both of life and of death. It may not be tomorrow but surely and eventually it will

H. Hofmann, 1824—

"LO, I AM WITH YOU ALWAY!"

come to pass that the world will pay true homage, render true acceptance, to the religion of the great Master, Jesus Christ.

. . . . . .

Christianity stands today for what it has always stood and will continue to stand through the ages. Where there is civilization there is love and reverence for Jesus Christ. As there could be no shadow were it not for the light so there could be no Christianity were it not for the love of Jesus.

— Frank B. Willis,
1871— *Governor of Ohio.*
In a letter to the author.

It will be strange indeed if we do not arrive at the conclusion that the world has still in Jesus Christ something to grow into instead of out of, and that when we shall have reached the new boundaries he has set, it will be time enough to think of a new prophet and a new religion.

— Winston Churchill,
English Author and Statesman.
1874—

We accept Jesus for what he was — a Jewish teacher, a Jewish leader, a prophet in Israel, clear-visioned, tenderly loving, selfless, God-like. More than that, we do not believe Jesus to have been.

. . . . . .

Jesus was not humanly divine, but he was divinely human: not divinely humanized but a Godward-bent human soul. It is no mean joy and no ignoble pride in us of the House of Israel to recognize, to honor and to cherish among our brothers — Jesus the Jew.

— Rabbi Stephen S. Wise,
1872— *American Jewish Rabbi.*

The abiding and eternal in Jesus is absolutely independent of historic knowledge and can only be understood by contact with his spirit, which is still at work in the world. In proportion as we have the spirit of Jesus we have the true knowledge of Jesus.

— Albert Schweitzer,
1875— *Theologian.*

With us, as with the disciples, the road to the acceptance of the deity of Jesus is to open the life to the whole impression he makes upon us. Larger and larger this personality then grows until only one word is great enough to describe him. The Church has never been able to rest without this great word when it has spoken of Jesus. The testimony of the Christian centuries is that to feel the full impact of his life involves the necessity of calling him God.

— Lynn Harold Hough,
1877— *American Educator.*

INDEX

Abbott, John S. C., 59
Abbott, Lyman, 90
Abraham, Patriarch, 11
Adams, John, 44
Adams, John Quincy, 49
Adeney, W. F., 103
Alfred the Great, 30
Ambrose, St., 29
Andrew, the Disciple, 19
Angels of Heaven, 17–24
Arnold, Matthew, 78
Atkinson, Edward Lincoln, 115
Augustine, St. of Hippo, 30

Bailey, Samuel, 54
Bakewell, John, 42
Balaam, Prophet, 12
Balfour, Arthur J., 103
Bancroft, George, 58
Beecher, Henry Ward, 71
Bernard of Clairvaux, 31
Beveridge, Albert J., 114
Binney, Thomas, 57
Bismarck, Otto Von, 73
Boardman, George Dana, 82
Bolingbroke, Henry St. John, 38
Bovee, Charles, 113
Bowen, Francis, 74
Bridge, William, 34
Bridges, Matthew, 57
Briggs, C. A., 97
Bristol, Frank M., 105
Brooke, Stopford A., 87
Brooks, Phillips, 90
Browning, Elizabeth Barrett, 65
Browning, Robert, 70
Bryan, William J., 112
Bryant, William Cullen, 55
Burns, Robert, 48
Butler, Joseph, 39
Byron, Lord, 54

Caiphas, High Priest, 22
Calkins, Wolcott, 86
Carlyle, Thomas, 56
Carpenter, William Benjamin, 72
Centurion, Roman, 23
Channing, William Ellery, 53
Chateaubriand, Francis, 49
Chatterton, Thomas, 46
Chubb, Thomas, 38
Churchill, Winston, 119
Claims of Jesus, 21
Clark, James Freeman, 67
Claudius, Matthias, 45
Clay, Henry, 52
Cleopas, a Disciple, 23
Cleveland, Grover, 92
Coleridge, Samuel T., 52
Cook, Joseph, 94

David, the King, 12

Decker, Thomas, 34
De Witte, Wilhelm Martin, 53
Dickens, Charles, 71
Diderot, Denis, 41
Disciples of Jesus, 19
Disraeli, Benjamin, 60
Drummond, Henry, 106
Dryden, John, 35

Edwards, Jonathan, 39
Elizabeth, Mother of John, 16
Emerson, Ralph Waldo, 59
Enoch, Book of, 15
Epiphanius, 28

Fairbairn, Andrew M., 95
Fairbanks, Charles W., 106
Farrar, Frederick W., 86
Fichte, Immanuel H., 56
Foss, Cyrus D., 89
Foster, Randolph S., 76
Franklin, Benjamin, 40
French, Charles W., 109

Garfield, James A., 85
Garibaldi, Giuseppe, 64
George, Henry, 95
Gibbons, James (Cardinal), 88
Gilder, Richard W., 101
Gladden, Washington, 91
Gladstone, William E., 66
Goethe, Johann Wolfgang Von, 46
Gregory, Nazianzen, 29

Haggai, the Prophet, 13
Harnack, Adolf, 105
Hart, Albert B., 108
Heber, Regnald, 54
Hegel, George Wilhelm, 51
Hendricks, Eugene R., 102
Henry, Matthew, 36
Henry, Patrick, 45
Herder, Johann Gottfried Von, 46
Herod, Antipas, 20
Hill, Thomas H., 73
Hillis, Newell Dwight, 108
Hirsch, Maurice B., 85
Hofmann, Ernest T., 52
Hough, Lynn Harold, 121
Howe, Julia Ward, 75
Hughes, Edwin H., 116
Huss, John, 33

Ignatius, 27
Ingersoll, Robert G., 88
Isaiah, the Prophet, 13

Jackson, George, 115
Jacob, the Patriarch, 11
Jefferson, Thomas, 45
Jesus, the Christ, 21
Jews of Christ's Day, 20
John, St., the Divine, 27
John the Baptist, 19
Johnson, Herrick, 87
Josephus, Flavius, 25
Judas, the Traitor, 22
Julian the Apostate, 29

Kant, Immanuel, 42
Keim, Theodore, 80
Kempis, Thomas à., 33
Kohler, Kaufmann, 98

Lacordaire, Père, 58
Lanier, Sidney, 98
Lecky, William E. H., 94

Le Conte, John, 73
Lee, Robert E. (Gen'l), 63
Lentulus, Publius, 32
Lessing, Gotthold, 42
Liddon, Henry P., 83
Lincoln, Abraham, 67
Little, Charles J., 96
Lodge, Sir Oliver J., 104
Longfellow, Henry W., 64
Lorimer, George, 82
Lucian, St., 27
Luther, Martin, 34

Macaulay, Thomas B., 58
Macdonald, George, 80
Maclaren, Alexander, 81
Mains, George P., 101
Malachi, the Prophet, 14
Mann, Horace, 56
Markham, Edwin, 107
Martineau, James, 61
Mary, Mother of Jesus, 17
Mazzini, Giuseppe, 61
McDowell, Wm. F., 109
McKinley, William, 99
Mill, John Stuart, 62
Milton, John, 35
Mohammed, the Prophet, 30
Montgomery, James, 51
Montgomery, Robert, 62
Moody, Dwight L., 93
Morgan, George Campbell, 115
Morgan, John Pierpont, 92
Morton, Oliver P., 78
Moses, the Lawgiver, 11
Muller, F. Max, 79
Muller, John Von, 46
Multitude in Jerusalem, 21
Murray, W. H. H., 97

Napoleon I, 51
Nathanael, a Disciple, 19
Nicene Creed, 29
Nicodemus, 21
Nuelson, John L., 117

Officers of the Sanhedrin, 22

Paine, Thomas, 44
Parker, Joseph, 83
Parker, Theodore, 69
Pascal, Blaise, 35
Patton, Francis L., 99
Paul the Apostle, 26
Peloubet, T. N., 85
Peter, Simon, 20
Pharisees, Sect of Jews, 22
Phelps, Elizabeth Stuart, 100
Phillips, Stephen, 118
Pilate, Pontius, 23
Pilate's Wife, 23
Plato, the Philosopher, 13
Polycarp, the Martyr, 26
Porter, Noah, 69
Porteus, Beilby, 43

Quayle, William A., 113

Renan, Joseph Ernest, 79
Richter, Jean Paul, 48
Riley, James Whitcomb, 107
Rosseau, Jean Jacques, 41
Ruskin, John, 76

Samaritans, 19
Schaff, Philip, 75
Schell, Edwin A., 110
Schleiermacher, Frederich, 50

Schweitzer, Albert, 120
Scriven, Joseph, 77
Shakespeare, William, 34
Shelley, Percy B., 55
Shephard, William O., 114
Sibylline Oracles, 14
Simeon, Prophet, 18
Simpson, Matthew, 68
Slattery, Charles Lewis, 117
Spinoza, Baruch, 36
Spurgeon, Charles H., 89
Stennet, Joseph, 37
Strauss, David F., 65
Strong, Josiah, 102
Sumner, Charles, 69
Swedenborg, Emanuel, 39
Swing, David, 84
Sunday, Wm. A., 113

Tacitus, Gaius Cornelius, 25
Talleyrand, Charles, 47
Tauler, Johannes, 32
Taylor, George Lansing, 110
Taylor, Jeremy, 35
Taylor, William M., 78
Tennyson, Alfred, 66
Terry, Milton S., 95
Thief on the Cross, 23
Thomas, a Disciple, 24
Tolstoi, Count Lyoff Leo, 82
Townsend, Luther Tracy, 94

Vandyke, Henry Jackson, 107

Wagner, Richard, 72
Wallace, Lew, 81
Washington, George, 43
Watson, John, 104
Watts, Isaac, 37
Webster, Daniel, 54
Webster, Noah, 47
Wescott, Brooke, 80
Wesley, Charles, 40
Wesley, John, 40
Whittier, John Greenleaf, 64
Wilcox, Ella Wheeler, 108
Willard, Frances E., 95
William I, 57
William II, 110
Willis, Frank B., 119
Wise Men, 18
Wise, Rabbi Stephen, 120
Woman of Samaria, 19
Woods, Charles Coke, 111

Printed in the United States of America

DATE DUE

BT 309 .D456 1918

Tributes of great men to
Jesus Christ

United Theological Seminary Library
MAIN BT309.D456 1918
Tributes of great men to J
3 0645 0003 2780 5